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THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

WE are able to announce the gratifying intelligence that the treaty between the Government of Madagascar and that of Great Britain has at length been completed and ratified; and in this important fact we have the best guarantee for the maintenance of freedom and peace in Madagascar. "The treaty arrived," writes the Rev. WILLIAM ELLIS, "on the 18th June; and as soon as the Consul had communicated it to the Government I waited upon him to ascertain its provisions respecting the native Christians and the churches." Respecting the former Mr. Ellis has not given us particulars; but he observes, "It contained more in favour of the Christians than I expected;" and from previous information we are assured that Earl RUSSELL had introduced explicit provisions, securing civil and religious freedom both to the Malagasy Christians and the missionaries. In reference to the sites for the intended churches, our friend had to overcome a serious difficulty. It is universally known that the sovereign of Madagascar has from time immemorial been recognised as lord of the soil; that is, as proprietor or freeholder of the entire island; and although this must appear to an Englishman a dangerous right to the actual occupiers of lands and buildings, yet it is, in point of fact, nominal rather than real, and would only be exercised upon extreme occasions involving the serious violation of the laws and usages of the country. On the part of the sovereign it involves great responsibilities, inasmuch as he is not permitted in any case to relinquish his right, or to alienate any portion of the soil of Madagascar. It will be remembered that the late King RADAMA II., by widely departing from this well-known law and usage, and transferring a large tract of country to Mons. LAMBERT, a French merchant, incurred the strong displeasure of the leading men, both of the Government and the country, and that, in fact, it was one of the chief reasons which led to his downfall and assassination; the people complaining that he had given his country to foreigners, which he had no right to do. When the Memorial Churches were first projected by our friend Mr. Ellis, Radama was sovereign,

and he made no hesitation in giving the most positive assurance that the sites should be made over absolutely and in perpetuity to the representatives of the London Missionary Society. But the present Queen, on her accession to the government, was placed under absolute obligation to maintain the ancient law and usage of sovereign right in the soil, and consequently the grant to M. Lambert was annulled, which has been the occasion of the non-execution of the treaty with France, the Government of Paris claiming a large compensation from the Government of Madagascar for the non-fulfilment of the concession. Our venerable friend Mr. Ellis was therefore deeply concerned, before the erection of the second Memorial Church was commenced, to have the best possible guarantee for the permanent security of the buildings; and the treaty with Great Britain just concluded, while affirming the proprietorship of the soil by the sovereign, expressly states, in a supplementary article, that "the churches to be built by the missionaries of the London Missionary Society at FARAVOHITRA, and AMBATONAKANGA, and AMPAMARINANA, and AMBOHIPOTSY, and FIADUNA shall be appropriated by the sovereign of Madagascar for the teaching and worship of its missionaries, and the Malagasy Christians who unite with them in the same worship, and to their successors for ever. And further, that the sovereign shall not permit them to be used by any persons not uniting with the worship of those who built the said churches."

It will be obvious that, although this arrangement is not in accordance with English law and practice, it was the best and only guarantee which the case admitted for the permanent occupation of the intended churches. And it may be added that, in point of fact, the sovereign of Madagascar never does exercise this assumed right, unless as a punishment for political offences, which in more civilized countries would involve a forfeiture of life or territorial rights.

We are expecting the arrival of our friend Mr. Ellis in the course of the present month, and we are sure that he will be received by the Directors and members of the Society with that respect, affection, and gratitude to which his faithful and valuable services give him so just a claim.

In conclusion, we have not received the most distant intimation of any occurrence in Madagascar that threatens the security of the Government or the peace and prosperity of the Mission; while, on the other hand, as already intimated, the completion of the treaty, viewed in connection with the progress and prosperity of the Mission, renders our future prospects more gratifying and assuring. "Although some members of the Government may not be favourable to foreigners or to their religion, yet," writes one of our missionaries, "Christianity is spreading far and wide, and the seed scattered in the days of persecution is still springing up and bearing fruit in places where one would least of all have expected it. The Government must know that they cannot extirpate Christianity; that it has become a power which no force or ingenuity can destroy."

## CHINA.

## SEMI-ANNUAL REPORT OF THE AMOY MISSION.

THE continued increase of this prosperous station presents a demand for gratitude and perseverance. Rarely, if ever, have we received intelligence from Amoy which did not supply much encouragement. The present report, which extends only to six months, informs us that during that short period thirty-three members have been added to the native churches; making a total, in the city and the surrounding stations, of 413 Chinese Christians. It is additionally gratifying, also, that in connection with the English Presbyterian Mission and that supported by the Reformed Dutch Church of America the total numbers are about the same; so that in connection with the Amoy Mission there are upwards of 800 native Christians in church-fellowship. But our devoted Brethren the Messrs. STRONACH greatly need help, and we trust that, within a few months, the Rev. JOHN MACGOWAN will return to Amoy as their fellow-labourer. Our countrymen are also greatly aided by several valuable native agents; although, as the present report states, it is feared that one of their number has fallen into the hands of the Taiping insurgents, now happily expelled from the city of Chiang-chiu.

“Amoy, July 5th, 1865.

“DEAR BROTHER,—‘By the good hand of our God upon us,’ we continue to enjoy excellent health, and to receive much encouragement in our work.

## EXPULSION OF REBELS FROM CHIANG-CHIU.

“We are happy to be able to state that the anticipations we expressed in our January letter as to the ultimate success of the Imperialists, in the impending struggle with the Taipings in this neighbourhood, have been completely verified. On the 17th May last we had the satisfaction of hearing that the rebels had hurriedly evacuated the city a day or two before. They have never attempted to rally since, and have retired to a considerable distance in the interior. The once flourishing city of Chiang-chiu is now a picture of desolation. Most of the houses have been burnt or otherwise destroyed; and the street in which our chapel is situated is a complete ruin. The inhabitants are beginning to return and attempt the reconstruction of their city. But of course that will be a work of time; and it may be long ere we again obtain a chapel, or have any reasonable ground for expecting a congregation. Some of our converts have escaped, but the native preacher Teng-hong has never been heard of. His afflicted wife continues to hope against hope. The general impression is that he was murdered soon after the city was taken. If this be the case, the Society has lost in him a valuable labourer, and the converts an instructor who was well fitted to sustain the relation of pastor, and who did fulfil many pastoral duties to the little flock which he was chiefly instrumental in collecting.

“The Christians of Amoy have exerted themselves to the utmost of their



power for the relieving of the sufferings of such of the refugees as have reached Amoy, and have thus shown the genuine spirit of the Gospel.

"Some of those who had heard Divine truth at the Chiang-chiu Chapel have been, after due examination and instruction, received into the church here.

"We trust that God will overrule for good the whole of this series of calamities, demonstrating, as it does in the plainest way, that the idols are wholly unable to save even themselves and their temples from destruction.

"During the past half-year twenty-one converts—ten men and eleven women—have been baptized and received into church-fellowship at Amoy; besides other twelve adults—ten men and two women—who have been baptized at our country stations; making, in all, thirty-three.

#### NEW CONVERTS.

"Of our converts at Amoy we may mention particularly two or three cases.

"One man, Yiu-khai-yiu, aged forty-six, formerly made his living by keeping a shop for the sale of the so-called gilt paper used by the Chinese in their idolatrous services. Coming into Kwan-a-lai Chapel, he heard doctrine wholly opposed to his every-day pursuits, and he afterwards regularly attended our preaching. Gradually he was enabled, through grace, to understand and believe the Gospel, and felt constrained to come forward and avow his faith. But he could not be received while he made his living by selling an article employed in idolatry. At length, after encountering much opposition from his relatives, at considerable sacrifice he got rid of that business entirely, and now feels sweet contentment in fully following the Lord.

"Another convert, Ung-hin-so, aged thirty-nine years, is the wife of Ung-hin, of whom we wrote an account on the 7th of July last year, as having, at the front of Chioh-lo Chapel, publicly burned the implements by which he had made his living as a maker of gambling-cards. His wife was then bitterly opposed to Christianity, and did all in her power to prevent her husband from joining the church. But all is changed now. She has, at length, given her heart to the Saviour, and now she obeys and loves the Divine truths which she had long hated.

"Another of our converts recently received, Ung-chu-lan, is a man fifty-seven years of age. He has been long bent on following the Saviour; but his wife hates Christianity. She is a woman of indomitable will, while he is a gentle-spirited man; so he has often allowed himself to be dragged away from the chapel to which he went to hear the Gospel. At length, however, he was strengthened to come forward boldly, and avow his faith in Christ, and his willing obedience to His commands.

#### CHURCH DISCIPLINE BOTH WITH PENITENTS AND BACKSLIDERS.

"Four of our church-members, who had been, for inconsistent conduct, suspended from the communion, on giving satisfactory evidence of repentance, have been again received into full fellowship; but we have been compelled to excommunicate five men, who once 'did run well,' but who have 'fallen away,'



and, though often warned, still continue to absent themselves from all our meetings for Divine worship.

#### DEATH OF NATIVE CHRISTIANS.

“Since we last wrote, two of the female members of the Church have ‘fallen asleep in Jesus.’

“On March 17th died Tan-twa-ko, the aged aunt of one of our preachers, Tan-tai, and his brother. She had reached the advanced age of eighty-five. More than eleven years ago she was received by baptism into the fellowship of the church; and she continued to live afterwards as a sincere believer in Christ. When, still very young, her two nephews became orphans, she became, and continued to be, like a tender and judicious mother to them; and they were dutifully attentive to her to the end of her days.

“On June 9th our preacher K’o-ko’s mother, Chap-chim, departed this life, aged sixty-three. She was also baptized at the same time with Tan-twa-ko, and has always maintained a truly consistent character as a disciple of Christ. Twice she has been to England, and once to America, as nurse to children going home to the land of their parents. Everywhere she was noted and admired for her faithful attention to her duties, and for her devotion to God. At last she peacefully ‘fell asleep,’ leaving a clear testimony to the power of the Gospel to sustain her while she felt her heart and her flesh fail. Repeatedly she expressed her peaceful trust in the Saviour, and her joyful assurance that He was about to ‘receive her unto Himself.’

#### JOYFUL RETROSPECT.

“With grateful joy we look back on the cases of many of both sexes who, having been called, through grace, into the fellowship of the Gospel, and having been trained in communion with the churches under our care to become ‘meet to be partakers of the inheritance of the saints in light,’ have already been called to join the fellowship of the redeemed in glory, for ever to shine as jewels in our Redeemer’s crown, ‘to the praise of the glory of his grace.’

#### LABOURS AMONG THE CHINESE WOMEN.

“We feel it gratifying to see our meetings for females so largely attended, and that so lively an interest is evidently felt by them in the truths of the Gospel. Many of them are making good progress in the knowledge of Christ; while the deep feeling and the Scriptural thoughts of those who are called to lead in prayer at these meetings show a remarkable maturity of Christian life.

“Weekly at three of these meetings—along with the deaconesses—were catechise and instruct the females who come forward as applicants for baptism. Time after time the applicants come—occasionally as many as ten together—desiring to be received into the church; and when some are baptized, their places are soon taken by others.

“Mr. John Stronach contributes the following report of the out-stations:—

“Kwan-k’au is in a more flourishing condition than ever. Altogether there have been baptized at this station thirty-four converts. Of these, two

have died, and four are under suspension from communion for irregularity of attendance. Seven adults have been baptized during this half-year. There are also fifty others who are regular in attendance, and who exhibit a pleasing amount of knowledge of Divine truth.

“‘But the converts are very strict, and demand in those who seek to enter their ranks as clear evidence as possible of conversion to God; and I am guided entirely by their views in receiving members into the church.

“‘I have visited this station thrice during the half-year, and always feel exceedingly gratified by the attention and demeanour of those to whom I have the privilege to minister.

“‘An-bin I have visited twice. In March I preached, for the first time, in the commodious little chapel, which had been recently erected at a very small expense. In June I baptized two persons, and examined five other applicants, who seemed well acquainted with the truths of the Gospel.

“‘Hai-ch’ung is still far from flourishing. One member has been excommunicated for non-attendance on the means of grace. Only one man has been admitted by baptism; but in the out-station of Tong-su two converts have been baptized, and Divine service is regularly conducted there.’

“The number of church members in Amoy is 335, and at the country stations 78; making a total of 413.

#### EMPLOYMENT OF A BIBLE-WOMAN.

“On May 25th, being the first day of the Chinese fifth month, we engaged a Bible-woman, one of our best readers of Scripture, and a zealous member of the church, to go about daily to instruct her countrywomen in Amoy and its neighbourhood. This was in consequence of what Mr. Macgowan has written us, stating that a lady in England has engaged to pay for her support. The woman’s name is Tan-kang-chem: she had formerly shown herself peculiarly fitted for this service.

“Since Dr. Carnegie left for England, Dr. Jones, his partner, has taken active charge of the Chinese Hospital, assisted by our church member Lui-chin-tiong. The numbers of men and of women who attend our preaching in the Hospital hall are as great as ever.

“We are ever, dear Brother,

“Yours very sincerely,

“ALEXANDER STRONACH.

“JOHN STRONACH.

“Rev. Dr. TIDMAN.”

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## INDIA.

### TRIPATORE.

FROM the Rev. MAURICE PHILLIPS, lately appointed to this new Mission station in the south of India, we have received the following very interesting and satisfactory narrative of a Hindoo convert belonging to the sect who are worshippers of the god Siva. This youth appears to have been one of those deluded and disappointed natives who had devoted himself to a life of asceticism, in the

vain hope that he would thereby secure the pardon of his sins and peace with God. But his severe self-denial and devotion to the worship of his god left him with an aching heart, and in a state of painful disappointment and anxiety. A small volume was put into his hands which made known to him the truth of the Gospel and led him to become a devout student of the word of God; and, guided by the Divine counsels, he was led to the feet of Jesus, became one of His avowed subjects, and devoted the remainder of his life to the spread of the Gospel. We trust that the hopes and expectations of our missionary brother may be fully realized in this youthful convert, and that he may be made the instrument of God in leading many of his countrymen from the practice of their abominable idolatries to the love of Christ and consecration to His service.

“Tripatore, June 16th, 1865.

“DEAR BROTHER,—It was my privilege on the first Sunday in May to baptize a young ascetic of the Vellala caste. His history is peculiarly interesting, as it affords a fresh proof of the power of the Gospel, and its adaptation to the wants of human nature. It cannot be told more strikingly than by himself, in a brief statement made in the Tamil language to the church, previous to his receiving baptism; a translation of which is the following:—

“My father, Soomasoondrum Pillay, a Siva Vellalen by caste, was a native of Kooray Nelloor, in the Zillah of Tinnevely, in which place I was also born. My name is Seethambrum. I belonged to the religious sect called Sivarites (worshippers of the god Siva), and the illustrious Theroonganambantha Moothoo was my religious instructor.

“I was sent to school at my native village in the fifth year of my age, where I remained till about the eleventh; then I left the school, and received further instruction in arithmetic and other things from the “kanicopillay” [accountant] of the village. After making sufficient progress in my studies, I became his assistant, and thus spent three years. Afterwards I devoted myself diligently to search the Vedas [Hindoo Bible] and other books of my former religion, which originated in me a desire to visit the different places sacred to the worship of Siva. Accordingly I went on pilgrimage to many holy places in the Chola kingdom. This gave me a kind of empty pleasure, but no satisfaction to the mind, nor hope of salvation. Being thus sorely disappointed, and filled with trouble and anxiety, it appeared to me that ascetic life was the only means of obtaining the desired effect. Seeking to lead such a life, I set aside my usual clothes and assumed the yellow-coloured, or ascetic dress, visited Madura, reached the Theroonganambantha’s monastery, and became one of its inmates. Thus passed five years more of my life, when a tract called “The Blind Way” was providentially placed in my hands. As I was perusing it I began to entertain peculiar doubts respecting the purity of the Siva and Vishnoo religions. These doubts increased, and resulted in a strong desire to know the doctrines of Christianity. With this intention I went to Madras, where I met catechist Solomon, of the London Mission, who introduced me to the Rev. J. P. Ashton. I unbosomed



my mind to him, and stayed in the Mission-house a few days, making inquiries respecting the Christian religion, and conversing with native Christians on the plan of salvation. I soon found in Christianity the satisfaction I had so long sought for in vain, and was fully persuaded it was the only true religion; that Christ, the all-wise Comforter, is the only true Saviour; and that the propitiation which He has made for sinners alone is efficient to cure the disease of the soul, and produce real happiness. With this conviction I left Madras and came to Vaniembady, where I met catechist Appaswamy, who took me into his house and further instructed and strengthened me in the faith. He introduced me to the Rev. M. Phillips, of Tripatore, who, after knowing the desire of my heart and giving me many exhortations, has promised to administer the ordinance of baptism to me.

“ ‘Finally, I beseech you who are servants of the Lord Jesus to pray for me that I also may sincerely serve Him.’

“Seethambrum is of a respectable Soodra caste, young and intelligent. He has read most of the Hindoo sacred books, and is thoroughly acquainted with all the mysteries of the most sacred religious sects among the people. This, and the fact that he has been an ascetic, is sufficient to command the respect of all classes. It is a matter for much thankfulness, therefore, that one who held a position so high and sacred among the Hindoos has been brought to embrace Christianity. The mysterious manner also in which he was brought to inquire into the doctrines of the Gospel is no less a matter for gratitude, for it so strikingly illustrates the power of the Gospel to satisfy the cravings of a soul sincerely seeking rest and salvation. This young man was seriously and religiously inclined from his youth. Hence at a very early age he began to search the Vedas and other religious books; and, as most of them speak so highly of the meritorious effect of pilgrimages to different sacred places, he was inflamed with the desire to pay homage to the shrine of Siva in the capacity of a pilgrim. He set out, visited the most sacred places in the south, but found no happiness. There was then only one course open to him: he must become an ascetic, leave his family and relatives, live in celibacy, and subsist on the alms of the pious. He wandered from one holy place to the other, wore the yellow dress as a sign to all that he had renounced the world, mortified the flesh, and was spending his days in the contemplation of Siva. He went to the monastery, and associated with men of kindred devotion to Siva for five years. What was the result? Disappointment and anxiety! A little book was providentially given him, which exposes the errors of Hindooism, and makes known the truth of the Gospel. As he perused it he was filled with joy. He found in it more satisfaction than in all the ceremonies and sacred places of Siva and Vishnoo. Still it did not fill the vacuum in his soul. He must know more of Christianity, must read the Bible, and derive his knowledge from the fountain-head. No sooner had he done this than he was at rest: he felt that the Gospel contained the great pearl which he had been seeking in vain among the idols and temples of India. He immediately cast away his ascetic clothes, sat at the feet of Jesus, and sought entrance to His fold by baptism, being determined to devote the remainder of his life to make known the Gospel to his fellow-men. Here, then, is a change of opinion and feeling

which cannot be accounted for except by the Divine power and adaptation of Christianity to the necessities of the soul. Educationalists and moralists can do much towards civilizing and elevating a nation, but they cannot produce such a change as this. Philanthropists can alleviate bodily sufferings, and remove many of the ills which befall humanity, but they cannot purify the soul from the stain of sin, and satisfy its cravings after righteousness and holiness. The Gospel alone can do this. Oh that the heathen would come to it for rest!

“Pray that Seethambrum may continue in the joy wherewith the Gospel has made him glad, and that many may follow his example.

“With kind regards,

“I remain, dear Brother,

“Yours truly,

“REV. DR. TIDMAN.”

“MAURICE PHILLIPS.

## SOUTH AFRICA.

### MISSION TO THE MATEBELE.

OUR intelligence from this remote district, which is 800 miles north of the Kuruman, is infrequent and irregular; but we are gratified to find that every additional report shows us that increasing light is shining on that dark land, and that there is ground to hope that it will shine more and more to the perfect day. The ignorant and degraded natives are evidently brought to understand somewhat of the nature and design of the Gospel; and were it not for the restraints imposed on them by their despotic and aged chief, they would be found in greater numbers attending on the kind and Christian instructions of our missionaries. Small—very small—as the actual fruits of the Mission have hitherto been, yet we cannot entertain a doubt that the good seed which has been widely scattered will hereafter, through the gracious power of the Holy Spirit, yield a joyous harvest. We are thankful that our brethren give no indication of weariness in their work, but, on the contrary, they continue “steadfast and unmovable, always abounding in the work of the Lord.” Nor can they labour in vain.

“Inyati, March 1st, 1865.

“MY DEAR BROTHER,—We left Kuruman on the 6th of October, and, after a prosperous journey of nearly 800 miles, we arrived at this place on the 17th of December. We were glad to find our dear friends at the *Bamangwato* in good health, and prospering in their Mission. Sekomi, the chief of that place, wishing to be kind to a stranger, or from some other motive, pressed upon me to remain with him.

### OUR ARRIVAL AT THE MATEBELE.

“Being obliged, in order to outspan at the water, to push on by moonlight, we passed the first Merkalaka village about two or three miles. Next morn-

ing, before we had inspanned, a number of well-armed soldiers were seen emerging from the bushes, very much excited, and panting for breath. The next moment they surrounded our waggons; and what was their joy to see that it was a friend, and not a foe, who had passed them while they were fast asleep, the agreeable change which soon appeared in each one's countenance sufficiently indicated. They said that, when the waggon trail was discovered, they thought the Boers had gone by in the night to attack the King, and that they, seeing they had not gone before them to give the alarm, would all be killed. Munyama, the chief man, immediately despatched men to the King to inform him of our arrival; and, while we were two days' journey from the royal kraal, we were met by two men, whom Moselekatse had sent to invite us to call to see him, on our way to Inyati. We found him very kind; but he had become much more feeble during the last fifteen months. He was very anxious that we should remain with him for some time; but, having been told that we were desirous of seeing our friends at Inyati, and of taking to them those articles which we had in our waggons, he allowed us to proceed, after a day and two nights' visit. To meet with our brethren and sisters, with their dear children, once more, and to find them in good health and prospering, was very delightful, and called for our gratitude to the Father of mercies for his continued care of them.

#### A SECOND VISIT TO THE KING.

"On parting with the King, we had to promise another early and a longer visit. Having in the interval been sent for three times, and wishing to do all we could to avoid giving offence, we returned as soon as possible, and remained with him six days. He was most kind to us, and so were all his wives and chief men present. He gave my wife the honour of making him coffee twice a day, and in return gave her two fat sheep and a cow and calf. Of course he did not forget to beg much. Being there on the Lord's day, I made known to him my desire to speak to the people on that day. He said "he would be glad to see with his own eyes." About 9 a.m., therefore, he made his appearance, riding in his waggon, which was pulled by 150 or 200 soldiers. The waggon having been drawn under a tree, and nearly alongside my waggon, the multitude who had come together addressed their King in terms of praise and honour; after which they seated themselves upon the green grass. During the service, with the exception of once, when the chief sneezed, they uttered some words of praise to him, they were all very attentive. No former visit of mine to the chief of the Matebele has been so satisfactory as the present, for which fact I ardently long for a heart to bless the Lord. Oh that He who is able to save to the uttermost would change the heart of the wonderful but cruel old heathen, and thereby cause him to use his almost resistless power and influence to the planting of Christianity in these dark regions!

#### THE PRESENT STATE OF THE MISSION.

"The Lord's day we spend as follows:—At nine in the morning the school is opened, and for one hour we teach those present to read and to sing, and catechise them. At ten the Setabele service begins, and continues about one hour. From two to three in the afternoon another school is held, and from



three to four a service is conducted in Sechuana for the few who speak that language. My colleagues have continued their visits to some of the neighbouring villages; but since our arrival, for the last three months, we have generally, by rains, or the river being too full, been unable to go to these villages.

#### THE NATIVE SUPERSTITIONS A GREAT HINDRANCE TO THE MISSION.

"During the first eight weeks after my return I had noticed that on three Sundays there were hardly any of the natives present at our services, and ascertained they were attending to their heathenish observances. I spoke to my informants at some length on the subject. As the result of this conversation, the chief man of the town came down himself, and after an hour's interview he said that two of the three Sundays had been desecrated by them of their own accord, but that on the other they had been sent for by the King, and, as far as he and his fellow-villagers were concerned, they would not repeat the sin. So far they have been faithful to their promise. May God enable them not only to vow, but to pay their vows unto Him; and may He teach us properly to warn sinners, that we, by our indifference and silence, may not be guilty of destroying their precious souls!

#### A REGULAR DAY-SCHOOL.

"It is a great pleasure to be enabled to tell you that at last we have commenced a daily school. Mr. Sykes, my wife, and self teach in turns. We commenced it about two months ago. The pupils are chiefly the children who are working at our houses. These children are slightly clothed: their number is from fifteen to twenty. Some of them are already able to spell, and, had we any reading-book printed, would soon begin to read. But all our stock of books being a small hymn-book and first lesson-book, we are not able to advance very far at present; we shall, however, go as far as we can, teaching them to commit to memory as much of the Scripture doctrines as possible, taking some catechism as a guide.

*March 27th.*—The Bechuanas from Kuruman who are here have suddenly made up their minds to leave in the morning, and therefore I have but to send this letter as it is. Except Mr. John Moffat, who is poorly, we are all in good health, our Mission, as we trust, slowly prospering. The Lord is very kind unto us, and causes the heathen even to be kind and affectionate. Oh for a heart filled with adoring gratitude unto Him! We are in the service of the best of masters. Oh, may the mighty Spirit descend with irresistible energy, and cause these tens of thousands of dead souls to live! Continue, my dear Brother, mightily to pray for us, that we may both be kept from descending towards the poor pagans with whom we are so entirely surrounded, and that we may be enabled to portray before them the blessed Saviour. With kindest regards to the Directors, in which my wife joins,

"Sincerely yours,

"Rev. Dr. TIDMAN."

(Signed)

"THOMAS THOMAS.



## KRUIS FONTEIN.

THE REV. JOHN McLEOD, who proceeded to South Africa about a year since, has entered upon this station, heretofore connected with the village of HANKEY. Our devoted brother at the time of his departure from England was in a very delicate and unsatisfactory state of health, and the fears of his friends on his account perhaps exceeded their hopes. But we trust, from the report which he now gives, that his strength has much increased, and that, in the salubrious district in which he is located, he will be favoured with sufficient health and energy to serve his Divine Master for many years, and to call in many wanderers from the wilderness into the green pastures and beside the still waters of the Good Shepherd.

“Kruis Fontein, August 8th, 1865.

“DEAR DR. TIDMAN,—I delayed thus long in writing till I might be able to speak more correctly as to the state of things at Kruis Fontein, and as to its suitability as regards my health. I felt that, though I gained much good at Hankey in the way of a correct knowledge of the Dutch, and other things as well, yet I could not look upon it as my station, and go out and in amongst the people, even if strength permitted, so familiarly as I could wish, and therefore that it was better for me to come at once to Kruis Fontein, so that I might know my people, learn their language, and, by God’s blessing, work amongst them as increasing strength should permit. I came on the 12th of May, and have reason to be thankful that I did so, both as regards the feeling in one’s heart that he is not altogether an idler in the vineyard, and also that I feel very much stronger and better than I did at Hankey. You will be able to judge somewhat as to the increase of strength when I tell you that I am considerably more than a stone heavier now than I was five months ago. I have yet the cough which I brought with me from England, but not the feeling of languor, the great want of energy, and the great weakness which then it was mine to suffer; so that, through the Divine blessing, I trust I may be spared to work, though in weakness, for the Master in this, I believe, not unfruitful soil.

“As to the state of affairs here, I will be as plain and brief as I can. The village itself is very small, and possesses but few natural beauties in its immediate neighbourhood. We do, however, get a glimpse of the sea on bright days, and now and then catch sight of a white sail, which calls to mind our own tedious voyage along the very same coast; and on another side we have a fine range of hills; but both the sea and the hills are at a considerable distance, and all around Kruis Fontein is flat, with little variety. There are not very many houses to be seen, and they are very much scattered. They were all black houses when we came first, but they are mostly white now, and look far more cheerful. There are a few more of them, too, as five families have come to take up their residence on the place since our arrival. Seeing so few houses and people on week-days, the stranger would wonder to see our old kirk so full on Sundays, our average congregation being about 300. Many come long distances; eight or ten miles is nothing to them; and we had two hearers on Sabbath that came forty miles. If God continues and increases strength,

I hope to commence itinerating next month. It will then be warmer, and I long to see and speak to those poor sheep at Krom River and the Forest. Though the distance is great, they must not be forgotten. I am puzzled to know how I can do this regularly. To do so I must have a cart and horse; but I cannot afford a penny out of my salary towards it, and we are about to commence the building of a new church, so that the people cannot give to that purpose for the present. I have bought a horse and saddle, as it was necessary for me to have one, so that I might visit the outskirts of my station.

"We have over 115 church members, and ten new ones were proposed the last month. We have thirty seekers, several of whom we hope to propose next church meeting. With all the drawbacks from which the place has suffered, there has been evident progress in the Lord's work, clearly showing that 'not by might nor by power, but by my Spirit,' as God saith, the work must be done. For months together Mr. Philip has been unable to visit the place, yet 'the word of the Lord,' as spoken by unlearned and ignorant men, 'had free course and was glorified,' so that 'many were added to the church of such as should be saved.' Since our arrival the attendance at the services has considerably increased, and several inquirers, who had gone away through carelessness, have, we trust, been restored, while others have been impressed for the first time.

"We have, like others, hindrances. The proximity of Humans Dorp, with its 'canteens,' is our greatest bane; but the necessity which many of the people feel of being obliged to go great distances in order to obtain work from the Boers—in the case of parents leaving children without the due parental care; and in that of young people, whose hearts are not established, forgetting God—is also a *great evil*.

"I have been enabled to take one service in Dutch for several Sabbaths past, and have thrice dispensed the Lord's supper. I have had several baptisms and three marriages; so that I have been already initiated into all the duties—the more prominent ones—of the missionary. I have not yet attempted the Kaffir language, though the number of Fingoes, and their importance as the staunchest of church members, demand that they should not be neglected. There are numbers of Kaffirs all around, of whom I am not aware that one has been brought under the influence of the Gospel. I need not say to you that the Kaffirs and Fingoes, though speaking the same language, are very differently affected by the story of the Cross: the one is softened, the other hardened by it. They, the Kaffirs, are greatly incensed against it, as it is the religion of the white man. I must not omit to tell you that last month we had a glorious example of its power over the heart. A Fingo had two wives, one of whom was brought to Christ. She finds that she cannot remain with the husband and have Christ for her Saviour; so she declares her resolution, and says to her husband she will no longer live with him. He loved her well, and tries all he can to persuade her to remain with him. He even, in his ignorance, promised to pray earnestly to God to forgive her sin, if she remained. But no; her love for her husband is strong, but the love of Christ is stronger still. She is constrained to take up her cross and follow Jesus; and she is now an intelligent candidate for church membership.



"Mrs. McL. has been quite well all along, and relieves me greatly in visiting the sick, and speaking to the people personally. We both unite in Christian love, beseeching your prayers, and the prayers of all God's people.

"I remain, dear Dr. Tidman,

"Very sincerely yours,

"Rev. Dr. TIDMAN."

"JOHN McLEOD.

## ZEAL AND LIBERALITY OF MISSION CHURCHES.

### JAMAICA.

THERE is no measure in which our Mission Churches have adopted more closely the manners and customs of their friends and brethren in England, than in their annual public meetings, both for advocating missionary claims and stimulating Christian liberality. We give insertion to the reports just received from JAMAICA, in which a series of such meetings in certain districts of that island is related by one of our missionary brethren, the Rev. ALEXANDER LINDO; and it will be evident that the zeal and liberality of the churches must greatly cheer the hearts and strengthen the hands of their faithful teachers.

"For upwards of thirty years the agents of the London Missionary Society have been labouring in this island with manifest tokens of the Divine favour. In renewing the history of our churches, there is abundant cause for adoring gratitude; and, taking the past as a pledge and promise of the future, there is solid ground to anticipate the most satisfactory results. To God be all the praise!

"Presuming that some incidents connected with the Mission may neither prove uninteresting in themselves, nor unsuitable to the pages of the Chronicle, I herewith furnish a few particulars respecting some of our recent missionary anniversaries.

"In the parishes of *Clarendon* and *Manchester*, lying on the south side of the island, are eight of our Mission chapels; five in the former place, and three in the latter. At our missionary meetings here, as in England, the representatives of various religious bodies occupy the platform along with our own brethren. The chair is generally filled by some worthy layman. For three or four years past, at most of our meetings, a gentleman of intelligence and piety, brought to God during the late awakening, has efficiently presided.

"On the 1st day of August, the anniversary of emancipation—a day never to be forgotten in the annals of this country—a missionary meeting was held at *Brixton Hill*. It is a mountainous locality, and one of the stations under the pastoral care of the Rev. T. H. Clark. The congregation on the occasion was large and attentive. The speeches, like the resolutions on which they were based, were comprehensive in their range of subjects, embracing negro freedom, the recent drought, &c., in addition to the home and foreign missionary work. These subjects, though unsuitable to the meridian of Exeter

Hall on a missionary occasion, are, nevertheless, for obvious reasons, exceedingly appropriate here.

"Ever and anon there came to the surface circumstances, trifling in themselves, perhaps, yet not without their lessons and encouragements. A few of them—those most worthy of notice—I shall mention in connection with the places at which they occurred. At Brixton Hill a poor invalid, confined to her bed for months, and often without the necessities of life, managed to save and send to the meeting the sum of *one shilling*—a very large contribution indeed for one so destitute. Hers was the widow's mite, and will not escape the favourable notice of the Master, who still sits against the treasury. Here also an old African couple, husband and wife, being each about ninety years of age, brought—doubtless, not without much self-denial—the liberal sum of £1 2s., and laid it on the missionary altar. Next day a similar meeting was held at *Four Paths*, a village some miles distant, Mr. Clark's principal station. The attendance was not equal to that of last year, owing to prevailing poverty and sickness. As a rule, in times of drought persons residing in the lowlands suffer more than those in the mountains. Physical causes account for this fact. Here there was, however, no sign of waning interest in the cause of Christ, but the contrary. I may mention that a little girl belonging to the school here, by her own unaided efforts, in making ginger-beer and exposing it for sale during the year, earned 10s., which she cheerfully brought as her missionary offering.

"The next meeting, held on the 3rd inst., was at *Chapelton*, the capital of Clarendon, the station of the Rev. James Dalglish. The gathering was in the new and neat school-room. I hope the next will be held in the new chapel.

"During the year we have had to mingle our tears of sympathy with those of sorrow shed by this missionary brother on the death of his devoted wife. Her grave, with its neat iron railing, lies a little away from the school-room; and with silent eloquence it spoke to our hearts, urging us all to 'work while it is day; for the night cometh.'

"This meeting, like the others referred to, was a good one. Among the occurrences of the morning was that of a bereaved mother who, in the spirit of thankful acquiescence and holy joy, brought for the missionary cause the amount which her little girl had collected before her removal to another world.

"Starting for *Mount Zion*—a place beautiful for situation, but rather difficult of access—where the Rev. Alfred Joyce is labouring, we had to ford numerous streams, swollen and made dangerous by recent rains, and to climb the mountain-side after nightfall. Amid a continuation of showers, the congregation assembled next day, some of them dripping wet; showing that many waters could not quench their love. The gathering was large, and the proceedings deeply interesting. On the following Tuesday the last of the series of meetings was held at *Bread-nut Bottom*, another of Mr. Clark's stations. This is a comparatively infant cause; but its neat substantial chapel, its congregation and schools, afford unmistakable evidence that the people are really earnest.

"Thus ended our August missionary meetings of Clarendon for the present

year. I speak the sentiments of all the brethren who united in the services in saying we felt thankful for the interest exhibited by the people generally, for the amounts contributed, notwithstanding the unusual severity of the drought and consequent distress, for the devout spirit which pervaded our assemblies, and for the fraternal feeling cherished and shown towards each other by missionaries of different denominations.

“Before closing, I may be permitted to refer to my own meeting at *Whitefield*, which is regularly held on Good Friday. That of this year afforded evidence of the people emulating in some little degree the churches of Macedonia, whose ‘deep poverty abounded unto the riches of their liberality.’ Among the incidents which might be told is that of a poor woman, a church pensioner, whose leg has been amputated, and who moves about on crutches: she contributed 6s. 6d. towards the missionary fund.

“At Christmas the other stations in Manchester will hold their annual meetings. I shall be glad then to send you (D.V.) another communication.

“ALEXANDER LINDO.”

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## SOUTH SEAS.

To the above narrative of public meetings in Jamaica we add the reports of missionary contributions from the far-distant islands of the SOUTH PACIFIC, including SAVAGE ISLAND, RAIATEA, and RAROTONGA. In all these the missionaries report progress; and we could most earnestly desire that the churches of Britain were animated by a similar zeal and devotedness, that the Directors of our Society might be better able to report *progress at home*.

EXTRACT OF LETTER FROM REV. W. G. LAWES, DATED SAVAGE ISLAND,  
MAY 1ST, 1865.

“I am happy to say we are all well, and God continues to prosper our work. The contributions of our island for the new ship and the London Missionary Society are now complete. The children have raised cocoa-nut fibre and cotton, 9632 lbs. of the former, and 195 lbs. of the latter. At a low estimate these, with a little money, will realize £124 7s. 6d. The adults have contributed 15,518 lbs. of fibre, and 270 lbs. of cotton. These, with fifteen dollars of money, are valued at £200. Had we a Mission vessel to take the fibre, &c., to Sydney, they would doubtless realize twice the amount.

“Our natives (population 5000) are very poor, but Savage Island ‘hath done what she could.’ The above £324 has not been raised without a great effort.

“I have no time now to give you any particulars of our work. We are hoping for another chance to send letters in the course of a month or so, when we shall have our orders, &c., ready.”

LETTER FROM REV. J. C. VIVIAN.

“ Raiatea, South Seas, May 9th, 1865.

“REV. AND DEAR SIR,—I have now the pleasure to inform you that our May Meetings for 1865 have just closed; with what success the following facts will show:—



"On Wednesday, the 3rd inst., we commenced in the usual way by an early prayer-meeting; a sermon in the morning; in the afternoon our usual public meeting. The chapel being crowded, there was a warmth of feeling awakened in the speakers that continued until the close, and which gave to the proceedings of the afternoon a tone of the deepest interest. Towards the close of the meeting the people contributed to the Society the sum of £23 16s., which is an advance upon last year of £4 2s. 8d. It was almost dark when we left the chapel, and every one seemed to truly enjoy the proceedings of the day.

"On Friday, the 5th, the children all assembled at the usual hour in the chapel, and, after a short address, singing, and prayer, they repaired to their respective tables, which their parents and friends had prepared for them outside. It was a beautiful day, and not quite so hot as it is usually, so that the procession which took place after the feast was performed with much less fatigue than has been experienced on former occasions. After calling at the houses of the respective chiefs, they returned to the chapel, where they repeated their chapters which they had learnt for the occasion, and sang their hymns to a crowd of admiring spectators. They then contributed to the Society £16 12s., which is also an advance upon last year of £4 4s. 6d.; making altogether a contribution of £40 8s., an advance upon last year of £8 7s. 2d.

"Is not this encouraging? Your remark about the disproportion of the amount given by the children and that of the Church and congregation is quite correct: it does appear small. But when we remember that a great many of our best contributors—members of the church—are also scholars or teachers in the school, who for the most part, I apprehend, reserve their offering for the children's day, it will be easily explained. It occurs again this year, as you will perceive.

"It will be gratifying to you also to hear that the church continues to increase, and, so far as we can judge, to improve in Divine things. We have 201 in church-fellowship, giving us an increase since last year of forty-six, no less than forty-one of whom have come to us from Tevaitoa, having separated from Napairo. In our school we have 204 children, and sixteen teachers; giving us also an increase in this department of our work of forty-seven children, and four teachers, most of whom are also from Tevaitoa. Our Sabbath congregation continues to give us much satisfaction, and many from among the thoughtless are more regular in their attendance on Divine service.

"Our Union of Native Pastors and Deacons, which took place at Huahine in March, was quite a success; indeed, it was the best meeting we have had, and good results cannot fail to follow.

"Mrs. Vivian joins with me in kind regards to yourself and all the other Directors.

"I am, rev. and dear Sir,

"Yours very sincerely,

"Rev. Dr. TIDMAN."

"JAMES C. VIVIAN.

EXTRACTS OF LETTER FROM REV. E. R. W. KRAUSE.

"Rarotonga, January, 1864.

"REV. AND DEAR SIR,—In reviewing the events of the year past I cannot

but be filled with gratitude and praise for the many mercies received and assistance granted unto us in our many and severe trials.

#### INCREASE OF SUBSCRIPTIONS.

"On the 6th of May we held our May Meeting in *Avarua*, and a very cheering one it was. The contributions reached 280 dollars, 60 cents. The meetings at *Arorangi* were arranged for the 8th, *Titikaveka* the 12th, *Ngatangia* 13th, and *Matavera* 15th. The total contributions reached 560 dollars, being ten dollars more than last year. Truly our people have done nobly.

#### NATIVE TEACHERS TRAINED AND SENT FORTH.

"At the request of our brethren in the Western Mission we sent again four native teachers, with their wives—Simeona for *Fatuna*, Kakita for *Niue*, and Teapara and Koreiti for *Uea*. We have now sent out since I took the Institution sixteen native teachers to our Western Mission—fifteen married, and one single—thirty-one persons in all.

#### STUDENTS IN THE INSTITUTION.

"The six young men from Manihiki now in the Institution are a great pleasure to me; all evince a great desire to learn, and their abilities are quite equal to those from our islands. Our students in general have shown a very commendable zeal in acquiring the necessary qualifications, and the course of study has been the same as last year. The time not engaged in study has been occupied in learning the various trades taught in our Institution, which have so much contributed in making our students acceptable everywhere, and very useful to new missionaries in new islands. There are at present fifteen married students, five honorary students, and three young men from Savage Island, who have been cast ashore here by an American captain. We thought it for the interest of our Mission to receive them, and instruct them till we could send them home, hoping thus to preserve them from evil influence, and to make them useful to our brother in that island.

#### BUILDING OF CHAPELS.

"The chapel in *Arorangi* was reopened on the 1st of January with great rejoicing. It is now the finest object in all *Rarotonga*. The people of *Titikaveka* are following the example of *Arorangi*, and have erected a fine large chapel.

"August 23rd, 1864.

#### GENEROUS CONTRIBUTIONS TOWARDS A NEW SHIP.

"The moment our people heard of the loss of our dear vessel the 'John Williams' they were struck with astonishment, which soon gave way to lamentation, and they resolved to do all they could to aid in buying another ship. The foreigners on the island did all they could to throw cold water upon their feelings by telling them that it was no loss to the Society, as she was insured; yet they would not be restrained. Meetings were held immediately in all settlements; and the feelings of our people were so excited that, had they not been so very poor just now, you would have had a larger contribution than *Rarotonga* ever collected. Oil, coffee, arrowroot, tobacco,

and shells were brought; and, as far as I can ascertain, we shall realize above 200 dollars (£40) for the new ship. 'Why is it that our ship is lost?' said one of the speakers. 'Is it not on account of our sins? Now this is what I have to say: let us repent of our lukewarmness and our evil ways, and God will have compassion on us, and give us a new ship.'

"Yours affectionately,

"Rev. Dr. TIDMAN."

(Signed)

"E. R. W. KRAUSE.

## THE HAWAIIAN ISLANDS.

VARIOUS circumstances have concurred to invest these islands with a peculiar interest. Within less than half a century they have, under enlightened Christian teaching, emerged from barbarism and assumed a highly respectable position among the civilized nations of the world. They enjoy the advantages of constitutional government, and of just laws impartially administered, and the stimulus which has been given to efforts in favour of education among all classes is truly wonderful! But the crowning glory of these islands, and the source and spring of all their other blessings, is the Gospel; and we would give all honour to the missionaries, the devoted agents of the *American Board of Commissioners for Foreign Missions*, by whom that Gospel has been made known for nearly half a century to the people of Hawaii.

It will be remembered by many of the friends and constituents of our own Society, that upwards of forty years ago, viz., in the year 1822, the Rev. Wm. Ellis proceeded to this group, and actually commenced a Mission there; but, having been compelled to leave for Europe on account of the failure of Mrs. Ellis's health, he relinquished the Mission in favour of the American brethren.

It will also be in the recollection of many that several years since the then King and Queen of the Hawaiian Group paid a visit to England, and re-embarked under the charge of Captain Lord Byron; but unfortunately our northern climate proved fatal to them, and they both died on the homeward passage.

The following statement, corroborative of the great work that has been carried on by the missionaries in Hawaii, is borne by RICHARD H. DANA, Esq., a distinguished lawyer and member of the Episcopal Church in Boston, U.S. Mr. D. visited the islands in 1860, and his narrative, which was first published in the *New York Tribune*, will, we doubt not, be read by our friends with interest and advantage.

### WONDERFUL DEVELOPMENT AND PROGRESS OF THE NATIVES.

"It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar,



and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science, and entertainment, &c., &c. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read and write is greater than in New England; and whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognising the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.

#### THE FRUITS OF MISSIONARY INFLUENCE.

“It is often objected against missionaries that a people must be civilized before it can be Christianized; or, at least, that the two processes must go on together, and that the mere preacher, with his book under his arm, among a barbarous people is an unprofitable labourer. But the missionaries to the Sandwich Islands went out in families, and planted themselves in households, carrying with them, and exhibiting to the natives, the customs, manners, comforts, discipline, and order of civilized society. Each house was a centre and source of civilizing influences; and the natives generally yielded to the superiority of our civilization, and copied its ways; for, unlike the Asiatics, they had no civilization of their own, and, unlike the North American Indians, they were capable of civilization. Each missionary was obliged to qualify himself, to some extent, as a physician and surgeon before leaving home; and each Mission-house had its medicine chest, and was the place of resort by the natives for medicines and medical advice and care. Each missionary was a school teacher to the natives in their own language, and the women of the Missions, who were no less missionaries than their husbands, taught schools for women and children, instructing them not only in books, but in sewing, knitting, and ironing, in singing by note, and in the discipline of children. These Mission families, too, were planted as garrisons would have been planted by a military conqueror, in places where there were no inducements of trade to carry families; so that no large region, however difficult of access, or undesirable as a residence, is without its head-quarters of religion and civilization. The women of the Mission, too, can approach the native women and children in many ways not open to men—as in their sickness, and by the peculiar sympathies of sex—and thus exert the tenderest, which are often the most decisive influences.

#### CHARACTER AND TALENTS OF THE MISSIONARIES.

“In the course of the two months I have spent upon these islands, it has been my good fortune to be the guest of many of the Mission families, and to become more or less acquainted with nearly all of them. And, besides fidelity in the discharge of their duties to the natives, I can truly say, that in point of kindness and hospitality to strangers, of intelligence and general information,

of solicitude and painstaking for the liberal education of their children, and of zeal for the acquirement of information of every sort, it would be difficult to find their superiors among the most favoured families at home. I have seen in their houses collections of minerals, shells, plants, and flowers which must be valuable to science; and the missionaries have often preserved the best, sometimes the only records of the volcanic eruptions, earthquakes, and other phenomena and meteorological observations. Besides having given, as I have said, to the native language an alphabet, grammar, dictionary, and literature, they have done nearly all that has been done to preserve the national traditions, legends, and poetry. But for the missionaries, it is my firm belief that the Hawaiian would never have been a written language; there would have been few or no trustworthy early records, historical or scientific; the traditions would have perished, the native government would have been overborne by foreign influences, and the interesting, intelligent, gentle native race would have sunk into insignificance, and perhaps into servitude to the dominant whites.

#### SUPERIOR EDUCATIONAL SYSTEM.

“The educational system of the islands is the work of the missionaries and their supporters among the foreign residents, and one formerly of the Mission is now Minister of Education. In every district are free schools for natives. In these they are taught reading, writing, singing by note, arithmetic, grammar, and geography, by native teachers. At Lahainaluna is the Normal School for Natives, where the best scholars from the district schools are received and carried to an advanced stage of education, and those who desire it are fitted for the duties of teachers. This was originally a Mission School, but is now partly a Government institution. Several of the missionaries, in small and remote stations, have schools for advanced studies, among which I visited several times that of Mr. Lyman, at Hilo, where there are nearly 100 native lads; and all the under-teachers are natives. These lads had an orchestra of ten or twelve flutes, which made very creditable music. At Honolulu there is a royal school for natives, and another middle school for whites and half-castes; for it has been found expedient generally to separate the races in education. Both these schools are in excellent condition. But the special pride of the missionary efforts for education is the High School or College of Punahou. This was established for the education of the children of the Mission families, and has been enlarged to receive the children of other foreign residents, and is now an incorporated college, with some seventy scholars. The course of studies goes as far as the end of the Sophomore year in our New England colleges, and is expected soon to go farther. The teachers are young men of the Mission families, taught first at this school, with educations finished in the colleges of New England, where they have taken high rank. At Williams College there were at one time five pupils from this school, one of whom was the first scholar, and four of whom were among the first seven scholars of the year; and another of the professors at Punahou was the first scholar of his year at New Haven. I attended several recitations at Punahou in Greek, Latin, and mathematics; and after having said that the teachers

were leading scholars in our colleges, and the pupils mostly children of the Mission families, I need hardly add that I advised the young men to remain there to the end of the course, as they could not pass the Freshman and Sophomore years more profitably elsewhere, in my judgment. The examinations in Latin and Greek were particularly thorough in etymology and syntax. The Greek was read both by the quantity and by the printed accent, and the teachers were disposed to follow the Continental pronunciation of the vowels in the classic languages, if that system should be adopted in the New England Colleges. It is upon that system that the native alphabet was constructed by the missionaries. This institution must determine, in a great measure, the character, not only of the rising generation of whites, but, as education proceeds downward, and not upward, also that of the natives. It is the chief hope of the people, who have spent their utmost upon it, and are now making an appeal for aid in the United States; an appeal that ought not to be unsuccessful.

#### VINDICATION OF THE MISSIONARIES FROM PREJUDICE AND MISREPRESENTATION.

“Among the traders, shipmasters, and travellers who have visited these islands, some have made disparaging statements respecting the missionaries; and a good deal of imperfect information is carried home by persons who have visited only the half-Europeanized ports, where the worst view of the condition of the natives is presented. I visited among all classes—the foreign merchants, traders, and shipmasters, foreign and native officials, and with the natives, from the King and several of the chiefs to the humblest poor, whom I saw without constraint in a tour I made alone over Hawaii, throwing myself upon their hospitality in their huts. I sought information from all, foreign and native, friendly and unfriendly; and the conclusion to which I came is, that the best men, and those who are best acquainted with the history of things here, hold in high esteem the labours and conduct of the missionaries.”



#### DEPARTURE OF MISSIONARIES.

Rev. James Kennedy and Mrs. K., returning to Benares, accompanied by the Rev. Joseph Arthur Lambert, and Rev. David Hutton, appointed to that city, embarked for Calcutta, per “Newcastle,” September 6th.

Rev. Edwin Lewis and Mrs. L., and Rev. John Giles Hawker and Mrs. H., appointed to Bellary, accompanied by Masters Coles and Rice, embarked for Madras, per “Lord Warden,” September 12th.

Rev. J. H. Budden and Miss Budden, returning to Almorah, embarked for Calcutta, per “Durham,” September 25th.

Mrs. Griffith John and infant, returning to Hankow, embarked for Shanghae, per “Mongolia,” September 26th.

Rev. George Hall, returning to Madras, embarked, per “Mongolia,” September 26th.



## MISSIONARY CONTRIBUTIONS.

From 8th August to 16th September, 1865.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

Investment by Miss Mary Struthers of 400 <i>l.</i> 1 <i>8s.</i> 4 <i>d.</i> Consols, in order to perpetuate the Subscription by her late father (W. Struthers, Esq.), of 1 <i>4<i>l.</i></i> per annum, for the School at Cuddapah and a Native Boy therein ..... 418 16 8	Thomas F. Wells, Esq. .... 1 1 0 Mrs. M. Morrell ..... 1 1 0 Chas. Morrell, Esq. .... 5 5 0 Mrs. W. S. Clarke ..... 0 10 0 A Friend ..... 0 10 0 Exs. 31 <i>8s.</i> 6 <i>d.</i> ; 21 <i>7s.</i> 9 <i>d.</i>	Saffron Walden. Per Mr. Starling ... 3 9 9	Missionary Boxes. E. Moor ..... 0 3 0 Mrs. Watkins ..... 0 11 8 Mrs. Williams ..... 0 8 1 Mrs. Price ..... 0 9 7 Miss Phillips ..... 0 3 4 Exs. 10 <i>8s.</i> 7 <i>d.</i> ; 4 <i>l.</i> 19 <i>8s.</i> 8 <i>d.</i>
Legacy of the late James Lyon, Esq., by Messrs. D. & J. Watney, less duty, 13 <i>4<i>l.</i></i> Consols, valued at ..... 162 9 0	BUCKINGHAMSHIRE. <i>Wycombe.</i> Crendon Lane Collection ..... 7 18 11 Town Hall ditto ..... 3 11 2 <i>West Wycombe</i> ..... 2 10 2	GLOUCESTERSHIRE. <i>Bristol, Auxiliary Society, per H. O. Wills, Esq.</i> ..... 170 0 0	HERTFORDSHIRE. <i>Buntingford.</i> Collections ..... 3 7 6
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